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NEW APPROACH TO INDIAN EDUCATION.

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RECENT RESEARCH INDICATES THAT THE EXCESSIVE NATIONAL INDIAN DROPOUT RATE IS NOT WHOLLY ATTRIBUTABLE TO THE VALUE CONFLICT CREATED WHEN INDIAN YOUTH ENTER THE AMERICAN EDUCATION SYSTEM, BUT IS ALSO RELATED TO THE IDENTIFICATION PROBLEM EXPERIENCED BY THESE YOUNGSTERS. THE OBJECTIVE OF THIS RESEARCH WAS TO DETERMINE THE POSSIBLE CAUSES OF WHAT IS KNOWN AS THE CROSS-OVER PHENOMENON (AFTER SATISFACTORY ACHIEVEMENT FOR A TIME, A REVERSAL OCCURS AND A STEADY DECLINE IS SHOWN) IN THE EDUCATIONAL PERFORMANCE OF OGLALA SIOUX INDIAN STUDENTS. A TOTAL OF 415 INDIAN AND 223 WHITE STUDENTS FROM EIGHTH, NINTH, AND TWELFTH GRADES WERE INCLUDED IN THIS STUDY. ACHIEVEMENT RECORDS FOR THE INDIAN GROUP REVEALED PERFORMANCE ABOVE THE NATIONAL NORMS ON THE CALIFORNIA ACHIEVEMENT TEST FROM THE FOURTH GRADE TO THE SIXTH GRADE. AT THIS POINT (7TH GRADE) THE INDIAN STUDENTS SUDDENLY BEGIN TO FALL BEHIND IN ACHIEVEMENT. IT WAS HYPOTHESIZED THAT PSYCHOLOGICAL CONFLICT DURING THE PERIOD OF ADOLESCENCE CAUSES PERSONALITY PROBLEMS WHICH BLOCK EDUCATIONAL ACHIEVEMENT. CONSEQUENTLY, THE MINNESOTA MULTIPHASIC PERSONALITY INVENTORY WAS ADMINISTERED TO YOUNGSTERS IN BOTH GROUPS DISCLOSING PSYCHOLOGICAL CONFLICT AMONG MANY OF THE INDIAN YOUTH WHO WERE EXPERIENCING ACHIEVEMENT DIFFICULTIES. AS A RESULT OF THIS RESEARCH, A NEW COURSE CALLED ACCULTURATIONAL PSYCHOLOGY HAS BEEN DEVELOPED FOR USE WITH INDIAN YOUTH. (ES)

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NEW APPROACH TO INDIAN EDUCATION

Among all the philosophies of education concerning the goals of education, practically all educators will agree that, basically, the over all purpose of education is to turn out happy and socially contributing human beings. This means that, as a result of his education, the student feels that he is on top of his environment, is contributing to its development, and has a joyful sense of achievement according to his ability. This is just another way of saying that the school has met his needs.

The fact that the national Indian drop out rate from the eighth grade to the twelfth grade is sixty percent would seem to indicate that Indian schools in general are not meeting the needs of the Indian student. A drop out rate of this size exhibits not only scholastic, but socially maladaptive behavior on the part of the majority of Indian students. This would appear tantamount to saying that, as a result of eight years of education, the Indian student shows mentally unhealthy ways of responding to the environment in which he now lives and that in which he must live and contribute as an adult. A failure of the schools to prepare the Indian students to meet his environment seems evident.

All of the various agencies or institutions involved in Indian education seem to have revealed their own cultural biases. They appear to have assumed that by offering the American educational system with its culturally determined system of rewards and punishments (values) to the American Indian, that the American Indian student will respond and desire upward social mobility, or achievement in the American non-Indian sense. It would be well to recall that the system of rewards and punishment in

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one culture does not necessarily motivate people of another culture. The findings of modern social scientists would seem to indicate that it would have been desirable to have used the system of rewards and punishments in the Indian culture (their values) to assist the Indian to adjust to the only area in which he must adjust: the modern eight-to-five world that he must face. It would appear that the large drop out rate could be attributed to one thing: value conflict.

The motivation for overcoming value conflict should seem to come only from one's own cultural values,--and not from the value system of another culture. The Indian race, as the American Heritage Book of Indians points out, is the longest lived race on the face of the earth. McNickle writes that, even in this country, after four hundred years of being surrounded and pressed by the dominant culture, the Indian personality constellation remains the same, relatively untouched, through all levels of acculturation. Since a culture is only as durable as its values, it would seem desirable to look at the Indian value system in order to see what motivates an Indian. It is only recently that educational researchers have begun to look into the Indian world in order to ascertain what makes the Indian so culturally durable. They are discovering a world rich in its ancient wisdom and comfortable and supporting in its human and natural relationships. It is this world that must be tapped and utilized in helping the Indian to adjust to the wage exchange world of today.

It seems unanimous in the literature of the social scientists that mental health problems usually accompany most culture changes. Inconsistencies in cognitive maps and world views produce painful tensions in direct proportion to daily confrontation. It is a tribute to the durability of the Indian personality constellation that he has resisted as well as he has.

However, since the end of World War Two, face to face confrontation with the dominant culture has increased the tension of the American Indian and brought a drastic rise in mental health problems. This increasing confrontation, with its corresponding rise of emotional problems, lends a likewise increasing urgency to solutions for the problem.

Adding to the subtlety of the problem is the fact that values, until examined by members of a given culture, usually operate at the unconscious level. For the average Indian student this means that, by teaching or instructing, his values must be brought to his conscious level for examination and prideful evaluation in order to show him "what makes him tick", and to show him how to use <u>his</u> values in adjusting to the modern world. It is true, that, in adjusting, he will incorporate some non-Indian values, but, in so doing, he will use his own values as motivation. It is true that a few remarkable Indians, by their own painful effort and unique adaptability, have adapted and achieved a position of eminence in the non-Indian society. It would seem, however, that the schools could have done more for these "success stories", and produced more of such cases on the normal distribution curve. Most of these "achieving" Indians*"rose" by their own effort, as we have said, plus the individual attention and encouragement they received from some teacher, friend, or relatives personally interested in them. It would seem that the vast majority, however, have not been assisted as much as they could have been to adjustment and a happy life.

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*Put in quotes because it appears debatable whether the Indian should be pushed into the mainstream of American society,--admitted by most social scientists to be the most neurotic society in the history of mankind.

Education in harmonizing the Indian and non-Indian value systems must be offered prior to the offering of the non-Indian technical, vocational, and liberal education; otherwise, these programs (and this would seem to include the war on poverty for Indians) are largely thwarted because of the value conflict. This does not mean that one teaches the Indian how to become a white man, then teach him a trade. The cultural approach means that he is taught how to use his values (he becomes even more Indian) in taking advantage of vocational or liberal educational opportunities and becoming self-supporting.

The application of the cultural approach for adult Indians--how to use the old values in becoming self-supporting--would involve a very lengthy program roughly resembling a type of large scale therapy. It would be exceedingly time consuming and costly and personnel for such a program would be hard to find.

The time and place to teach an Indian the cultural approach--how to use his values--should be at the time and place when he is most susceptible to learning,--when he is young and in school. Teaching an Indian child, from his first day in nursery school, how to use his Indian values in the modern, work-for-money world in which he must live, would equip him with functional, learned responses to cope with the crisis of cultural identification occurring at adolescence. He doesn't stop being Indian. He is more Indian than ever because he has learned how to use his values in a new setting. This approach harmonizes the cultural blocks presently negating the motivational assumptions underlying the offerings of vocational and liberal education. This program approaches the problem through the culture and system of rewards and punishments of the Indian and not of the non-Indian.

In short, unless the cultural impasse is resolved and removed first, it would seem that other educational opportunities would not be as effective as they could be.

Recent research by the writer has shown that the problem goes even deeper than Indian and non-Indian value clashing. The Indian youth of today has a serious identification problem of his own. Extensive psychological testing of four hundred and fifteen young Indian people revealed severe disturbances mostly attributable to a lack of proper identification. This problem we shall now consider.

Psychological Causes of Indian Achievement Breakdown

Under an NIMH grant, the writer made a two year study to determine the correlates and possible causes of what is known as the cross-over phenomenon in the educational performances of Oglala Sioux Indian students. Characteristically, these children achieve satisfactorily for awhile, then reverse themselves and show a steady decline in achievement. This has been colloquially termed, "the crossover phenomenon".

Although the central focus of the study was the 164 Indian eighth grade students on the Pine Ridge Reservation in South Dakota and 76 White eighth grade students from the small communities closest to the Reservation, a total of 415 Indian students and 223 White students from the eighth, ninth, and twelfth grade levels were studied. The achievements and personality measures were examined for the Indian and White group and among three different Indian grade groupings. Personality comparisons were also made among six different White and Indian subgroups and among five Indian subgroups in order to effect as broad an appreciation of potential group differences as possible.

Investigation of school achievement records of the 164 Indian eighth graders revealed excellent performance on the California Achievements tests from the fourth grade to the sixth grade, during which time the performance of these children excelled national norms. At the seventh grade level, the Indian students suddenly "crossed-over" and fell two months behind the norms, and at the eighth grade level were lagging five months. ✓ It was hypothesized that psychological conflict during the period of adolescence causes personality problems which block educational achievement and that a comparison of the Indian students with White students would reveal significant differences which reflect such personality turmoil.

All subjects were thus given the Minnesota Multiphasic personality Inventory and comparisons were made among the above mentioned groups.

In analyzing achievements, it was found that the Indian group fell sharply behind the White group at the eighth grade level. No significant differences in achievements were found between the Indian boys and Indian girls. When the Indian group was divided by degrees of Indian "blood" into one-quarter blood, one-half blood, three-quarters blood, and full bloods, no significant differences in achievement were found among the blood groups, possibly because of the small numbers in the samples. Similarly, no significant variation was observed between Indian dropouts and those who remained in school. Since the dropout sample was quite small, it was difficult to draw any meaningful conclusions between these two groups.

In comparing the personality variables among the White-Indian groups, the total Indian group, when related to the total White group, revealed 26 significant differences out of the total 28 personality variables.

On each of these measures, the total Indian group revealed greater personality disruption and poorer adjustment. Notable among the more meaningful variables were: feeling of rejection, depression, anxiety, and tendencies to withdraw, plus social, self, and emotional alienation.

The comparison of all Indian boys and all white boys on the 28 personality variables revealed 20 differences significant at the .01 level and two at the .05 level. The Indian boys revealed themselves as feeling significantly more rejected, depressed, dependent, alienated from themselves and others, and were also, more anxious, withdrawn, and paranoid.

The comparison of all Indian girls and all White girls on the 28 personality variables revealed 23 significant differences at the .01 level and two at the .05 level. All differences were in favor of the White girls. The Indian girls thus showed themselves to be more depressed, alienated from themselves and others, withdrawn and with less need for affection, rejected, paranoid, and anxious.

In comparing the Indian eighth grade with the White eighth grade on the 28 personality variables, the Indian pupils showed themselves to be significantly poorer on 20 of the variables at the .01 level and on four at the .05 level. The Indian eighth graders further revealed themselves as feeling caught and carried along by circumstances beyond their control; hence, they were more rejected, depressed, paranoid, withdrawn, and alienated from themselves and others.

Of the 29 comparisons made between Indians and White ninth graders, 23 obtained significance at the .01 level and one at the .05 level,--all in favor of the White ninth graders. The Indian ninth grader thus showed themselves to be significantly different from their white counterparts in their feelings of anxiety, rejection, depression, withdrawal, and alienation from themselves and others.

Comparisons between the Indian twelfth graders and all White students revealed fewer significant differences than in any of the other white-Indian matchings. Recalling that 60 percent of Indian students drop out before they finish high school, it could be assumed that the Indian student who stayed in school should show better adjustment. Of the 28 comparisons made between the Indian twelfth grade and White students, only seven obtained significance at the .01 level and five at the .05 level. The Indian twelfth graders showed no significant differences between themselves

and all White students in feelings of rejection, general depression, hysteria, psychopathic deviation, paranoid, social isolation, need for achievement, ego strength, dependency, notions of external coercion, and emotional alienation. As possible residues of cultural conflict, they were significantly different from all White students in anxiety, psychasthenia, and tendency to withdraw socially.

As was stated, comparisons on the psychological variables were made among five different Indian groups. Comparisons among the eighth, ninth, and twelfth grade Indians were made by a randomized group analysis of variance design. The Scheffe test was then used to locate differences where significant F ratios appeared. The Scheffe test yielded 21 significant gaps at the .05 level and two at the .10 level. On all but two of the variables, the eighth grade produced the significant gap in relation to the twelfth grade, and the eighth grade produced only five in relation to the ninth grade. The eighth grade Indian students in comparison to the twelfth grade showed themselves significantly different in feelings of powerlessness and external influence, rejection, depression, and alienation.

Of the 33 comparisons made between Indian dropouts and Indians who remained in school, four were significant at the .01 level and seven at the .05 level,--all in favor of the continuing Indian students. The dropouts apparently feel more rejected, anxious, depressed, psychasthenic, paranoid, self, socially, and emotionally alienated.

Of the 28 comparisons between Indian dropouts and twelfth graders, 18 were significantly different at the .01 level and five at the .05 level. The dropouts responded as withdrawn, rejected, depressed, socially isolated, and showing all the components of alienation. The centrality of the concept of alienation revealed itself in all the groups studied and was most strongly delineated among the Indian drop-outs.

Comparisons of the 28 personality variables were made among degree-of-blood groups by means of an analysis of variance and the Scheffe test. The latter yielded five significant gaps at the .05 level and six at the .01 level. On each of the significant differences, those with the greater degree of Indian blood produced the significant gaps in relation to those of less Indian blood. The more Indian ancestry one had, the more he appeared to feel rejected, depressed, psychasthenic, as having less ego strength, and greater self, social and emotional alienation. He was also more inclined to become a dropout.

In comparing Indian boys and Indian girls, six significant differences appeared at the .01 level and three at the .05 level,--all in favor of the Indian boys. The Indian girl evidenced more depression, hysteria, social isolation, anxiety, repression, less ego strength, more dependency, and self alienation.

The final study was between the achievement and personality correlations for the eighth grade Indian students. Of the 28 psychological variables, 21 correlated significantly with achievement at one or all the grade levels. Notable among these relationships were those with feelings of rejection, depression, paranoid, schizophrenia, and emotional and social alienation.

In each of the groups studied, scales measuring tendencies to withdraw, rejection, social alienation, self alienation, and emotional alienation were consistently higher than the other scales. The centrality of the concept of alienation is suggested as the integrating pattern explaining the behavior of the Indian students studied.

NEW DIRECTIONS *

The findings of this study clearly point to a new approach to Indian education. The study sought to identify the psychological causes of the breakdown of scholastic achievement and general performance of Indian youth. Having identified the central pattern--alienation and anomie, with resultant feelings of rejection, depression, and anxiety--it was seen that the Indian youth is alienated from himself and others. He is not effectively identified with his Indian heritage, nor can he identify with the hostile, white world facing him. He is, during the troubled years of adolescence, a "nothing". He has an extremely crippling negative self image. He has no direction to his life and is lost.

Since it is impossible to give each Indian youth the therapy necessary to overcome his emotional problems caused by cultural conflict, there arises the necessity of dealing with the groups and classes (within their various schools) and applying the techniques similar to those of group therapy in developing a mental health course designed to lead the Indian youth out of his anomic condition and to teach him how to achieve emotional stability in the cross-cultural stresses he is suffering. The course would <u>teach</u> him how to adjust and could be called "acculturational psychology", "modern Indian psychology", or some similar title.

The findings of this study seem to suggest that the course should be developed along the following general outline.

*This is a draft,--not to be quoted without permission of the author.

Since the Indian youth indicates that he is socially alienated, even from his own group, he shows that he is not Indian and has no effective awareness of his historical racial identity.

Since awareness of historical origins is necessary for orientation to any kind of future action, the first part of this acculturation course should consist in teaching him a solid, clear history of his race, designed to give him pride in his racial origin. In current Indian education, the normal American History courses are taught in all Indian schools. Indian youths study about the pilgrims, the early struggles to settle the country, the revolutionary war, etc. However, the Indian youth doesn't identify with these accomplishments because they were the accomplishments of another race and, what is more, some of the major struggles and victories of the white settlers, on the early Atlantic seaboard and later in the West, were against his own race. Since the Indian does not get a sense of historicall racial pride from the study of history that a white youth does, the Indian youth should be taught thoroughly and vividly the history of his Indian race first as the primary source and basis for personal identity. This history of his race would be the first necessary part of the course.

The next part of the course would teach the Indian youth what values are and how they historically arise,--usually from the economy from which a race makes a living. Having gained a mastery of the concept of values as sources of common responses in a culture, the Sioux youth would proceed to a study of the traditional Sioux values.

He would be shown why he acts as he does as a Sioux; his subconscious cultural drives would be brought to light and to conscious awareness for understanding and evaluation. Then, having seen what the Sioux values are, he would proceed to a study of the major White-American values. He would be shown how certain major American values clash with his Sioux values and bring about personality tensions and deviations. He would be taught basic, psychological principles of how to adjust to and relieve stress and conflict. He will be shown clearly that acculturational psychology is <u>not</u> a matter of ceasing to be Indian. This is psychologically absurd. He is likewise shown that acculturation is not a matter of completely becoming white. This is also psychologically impossible. He will be shown how to take the best from the two cultures, blend and integrate these values within himself with the result that he creates within himself a unique, precious, third kind of personality,--which is his enriching contribution to society. His personality would escape the stereotype of both races and enrich society with a qualitatively different personality. He would have the satisfaction of achieving a unique, modern Indian identity and full self actualization.

Ideally, such a course should begin on the pre-nursery level and be taught, in expanding fashion, at each grade level to senior high school. Let the pre-schoolers have their picture books of Mother Goose and the like, but let them also have their picture and reading books of great people and great legends of their own tribes. Pre-school youngsters can be taught a sense of pride in being Indians without their being aware of it. They will have pride in their race as an operative value, which will protect them against the adolescent crisis of identification that the current Indian youth is meeting.

The basic course outline would be applied to any Indian youth of any tribe. Within Indian groups, the only differences in the course would be in the sections on tribal history and tribal values. If the vast machinery of all the private, public, and federal Indian schools would teach such courses, vast strides would be made toward the right kind of acculturation.

STUDENT REACTION: OUR NEW COURSE, by Patrick Kills Crow and Mary Crazy Thunder, reprinted from The Sheridan County Star.

We've got something really different and exciting at Holy Rosary this year, and our whole class is talking about it. You'll probably be surprised when I say the exciting thing is a New Class, but that's what it is. I never thought that I would look forward to a class period before, but we sure do now. Father Bryde went away and did a lot of studying, and when he came back, he started this new course.

When Father first came in and put the name of the new course on the board, we couldn't even pronounce it, much less know what it meant. It's called Acculturational Psychology, and it can also be called Modern Indian Psychology. It means a study of how to be a modern Indian. Since we are the same as the old time Indians, except in our way of making a living now, we have to learn two things,--how to be like the old time Indians and yet make our living in a different way. Since this can be kind of hard, this thing called adjustment, we have to learn how. And that's what makes the course so interesting. No one ever told us this before.

Before this course, we didn't even know that Indians were important or that it was important for us to know Indian history and values and what the old time Indians did hundreds of years ago. Now we can see that it is, and it sure makes you feel good to know that you are a Sioux. It makes you really proud to see all the obstacles the old time Sioux had to overcome and to know that the Indian race is the oldest race on the face of the earth today. Father says this speaks well of our values because a people is only as long lived as their values. Later on, we are going to take these values and also White values and see how, by putting them together, we get modern Indians. I'm not sure what values are yet, but Father says they are what makes people tick,

so that should be even more interesting when we get to it.

Other people, like teachers in other schools are hearing about the new course and coming out to Holy Rosary. It looks like there is always someone in Father Bryde's office asking questions about the course, and I do know that we are always having visitors sitting in the back of the room, but we are used to them now. He has even been asked to teach the course down town, but he is too busy making the course to teach us.

At first, it seemed funny to look up and see a microphone and tape recorder in front of Father when he taught, but we don't even notice it now. The reason for this is that after class, some of the high school girls take turns typing what was on the tape recorder and this is going to be a book so other teachers and schools can use it and have the course. We are really proud that we are the first Indian school to have this course, and we will be sorry to see it end at the end of the year.

VALUE CONFLICT OF:

OLD TIME SIOUX

-Adjustment to nature (includes people)
-Cyclical existence
-Survival leisure
In short:
ACTIVITY TO ADJUSTMENT TO NATURE

NON-INDIAN CULTURE

-Scientific progress (conquer nature)
-Progress for itself
-Activity & work for itself
In short:
ACTIVITY TO IMPROVE: themselves--nature

Depression
Stress from unwilling conformity
Guilt (doing "nothing" when others are "working")
Rejection, alienation
Fantasy identification (withdraw to dream of O.T.)
No self actualization (got to improve enough to live)
Acting out (giving away to feelings of the moment because of a long frustration)

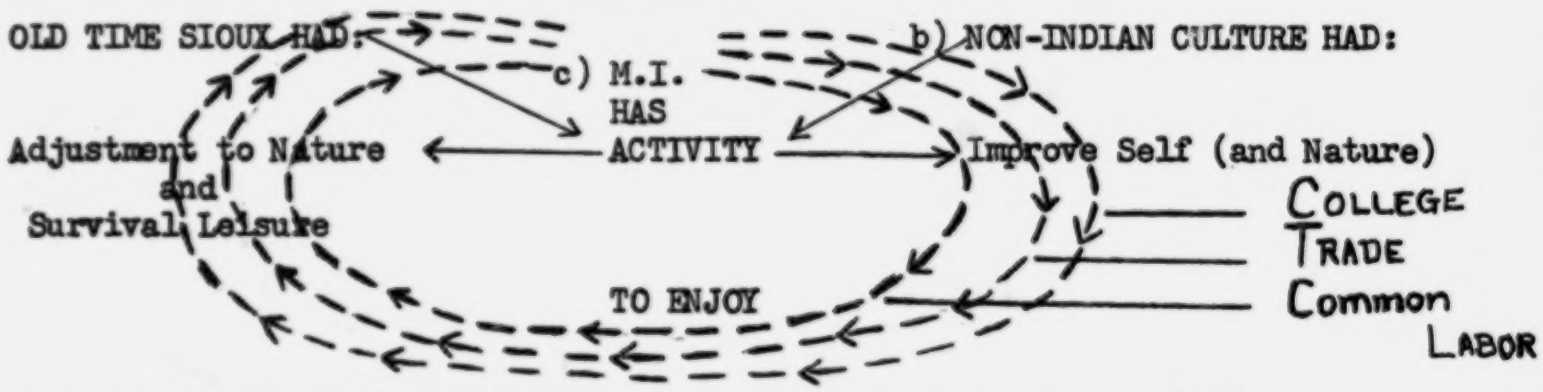
HOW TO HANDLE STRESS

RECOGNIZE OR REALIZE:

1) a) Activity to SURVIVE is no longer the issue
   b) There is a new way of making a living to survive
   c) In this new way, I have to IMPROVE MYSELF or gain a new skill in order to survive and support my family. (Old skill: bow and arrow, horse--can't use now)
   d) How much improvement--or at what level I want to support my family (low level, moderate level, high level) is up to me: a) common labor
      b) a trade
      c) college level.
   e) Therefore, some schooling is necessary, because here is where we learn new skills.

2) I've got to take on some activity in the improvement direction (if not of nature) at least of myself in order to survive.

IN BRIEF:



a) Begin with "a" and follow arrow: O.T. Sioux activity for survival leisure & Adjustment to Nature
b) Go to "b": Non-Indian culture activity to improve self and nature
c) Go to "c": Modern Indian: .....
   ACTIVITY TO IMPROVEMENT SIDE (get new skill)
   TO ENJOY: OLD VALUE OF SURVIVAL LEISURE & ADJUSTMENT TO NATURE

OLD TIME SIOUX	NON-INDIAN CULTURE
GOOD ADVICE FROM INDIAN WISDOM	EFFICIENCY AND PRACTICALITY
(Philosophical or Wisdom founded on knowledge of experiences of human nature; deals with humanistic and theological principles) Usually went with old age. Sees all things as one and related, judges people for what they are, not by what they have.	Appreciated knowledge: How to make money; quickest and best way of doing things--directed first to money-making, then to material comfort; sometimes both together. Philosophical and theological knowledge not valued; "egg-head stuff."

-inferiority. Can lead to this: (IF the Indian doesn't appreciate that his system is best). He sees all the technical know-how of the whites,--how to make cars, electric lights, guns, etc., and, if he is weak, can start to think that this is better knowledge than his. Also, seeing non-Indians regarding him as ignorant, he can start to look at himself in the same way, i.e., ignorant.

-No task orientation, passive, not active. Can lead to this sometimes. Instead of rolling up your sleeves and getting to the job, you take advantage of the values of sitting back and doing nothing and advising others. Become passive not practically active, which is needed sometimes in the new setting. (E.G. the type who is great at suggesting committees etc., but who won't serve on one).

-Pseudo Good Advice (false) as compensation. Growing old, without having done a lot of thinking and reflecting, doesn't guarantee wisdom. Now some people, aware of their passiveness and their failure to contribute much of anything including their own family, can fall back on this value and tell themselves, "Well, at least I can give good advice". They then proceed to talk every chance they get, usually not saying much. They feel better for it,(are compensating), but are not really wise, and don't give true and reliable good advice.

HOW TO HANDLE THE STRESS OF THE CONFLICT

RECOGNIZE AND REALIZE:

1) Because of THE NEW SETTING, AND BECAUSE SURVIVAL IS FIRST, IN ORDER TO SURVIVE, I TAKE IN THE NEW KNOWLEDGE WITH MY "GOOD ADVICE" KNOWLEDGE.
2) In short, I USE BOTH.
3) SURVIVAL IS BY SOME OF THE NON-INDIAN KNOWLEDGE (being a carpenter, mechanic, electrician, etc.) THEREFORE, I TAKE ON WHAT I NEED OF IT TO SURVIVE.

IN SHORT: I CONTINUE BEING INDIAN (using my value of good advice) AND SIMPLY TAKE ON NEW KNOWLEDGE (being a carpenter, mechanic, doctor, etc.) TO SURVIVE.

IF I KEEP THE INDIAN KNOWLEDGE NECESSARY TO GIVE GOOD ADVICE AND GET SOME OF THE NEW KNOWLEDGE, I HAVE TWO SOURCES OF KNOWLEDGE and AM BETTER THAN THE AVERAGE NON-INDIAN WHO HAS ONLY ONE SOURCE--(being a carpenter, etc.,--or simply how to make a living.

OLD TIME SIOUX	NON-INDIAN CULTURE
BRAVERY (doing the hard thing)	ACHIEVEMENT AND MONEY
DOING THE HARDEST THING (risking life)	SUCCESS BY WORKING ALL THE TIME
ONCE IN A WHILE (then enjoying survival)	(around the clock--or 8 to 5 (Pret. ethic)
Leftover attitude today:	Leftover attitude today:
A MAN WORKS ONCE IN A WHILE	A MAN WORKS 8 to 5

POSSIBLE DEVIATIONS

-Withdrawal (because others say he is "lazy") and fantasy identification with past (saying "I'm better than you because my ancestors--with whom I make myself one--were supreme men) Leads to doing nothing and not supporting your family.
-Depression (constant sadness because others think bad of you.
-Introjection to negative image of self (Others have a picture of you as "no good"--and this causes you to take on this same picture of yourself--leads to
-Guilt (knowing you're not doing a man's real job: supporting his family).
-Rejection (feel others reject you; soon you start rejecting yourself) This is alienation.
-No role identification (for young people) Some fathers are "ineffectual models". This leads to a feeling of:
-Being lost--or anomic.
-Defense Orientation (too busy defending yourself to yourself to enjoy life).
-Frustration and acting out periodically (giving way finally to your feelings of the moment).

HOW TO HANDLE THE STRESS OF CONFLICT

RECOGNIZE OR REALIZE: (call on your new knowledge from accult. psych.)

1) SURVIVAL is no longer the issue. Therefore, no more working (risking your life) ONCE IN A WHILE in order to survive.
2) There is an EASIER WAY NOW, 8-5, (Say "Thank God, it is over, and I don't have to risk my life to survive".
3) THAT: Knowing the history of the Sioux, this is the third obstacle, (8-5), and, since we always overcame it, we will overcome it now.
4) THEREFORE: Work all the harder (like Eleanor Roosevelt) at whatever level you want your family to live.

THEREFORE: WE USE THE OLD VALUE (doing hard things) TO OVERCOME THE THIRD OBSTACLE (8-5).
IN BRIEF: WE USE THE OLD VALUE (doing hard things) TO DO (8-5).
IN CONCLUSION: WE DON'T STOP BEING INDIANS NOR GIVE UP THE OLD VALUE OF BRAVERY (doing hard things) BUT WE USE THIS VALUE IN A NEW SETTING (8-5). BRAVERY APPLIED TO THE NEW SETTING (8-5) IS CALLED: STAYING ON THE JOB (not quitting because that's running from a hard thing) OR STEADINESS OR RELIABILITY. (Because staying on the job is doing something hard--and this is bravery).

BRAVERY: Taken as WHEN IT IS DONE: ONCE IN A WHILE 8-5 makes a conflict

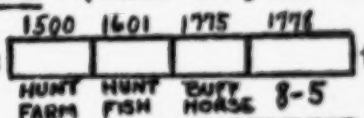
BRAVERY: taken as WHAT IT IS: DOING SOMETHING HARD overcomes the conflict 8-5

OLD TIME SIOUX	NON-INDIAN CULTURE
SHARING OR GENEROSITY (Unlimited giving for unlimited receiving: INDIAN GIVING--true notion)	ACQUISITIVENESS (pile it up for yourself) ACTIVITY AND WORK FOR PERSONAL GAIN ACHIEVEMENT BY PERSONAL EFFORT
You get things to GIVE	You get things TO KEEP for yourself

-Excessive dependancy (I know I can always receive; therefore, why exert myself)
-Prodigality (giving all without thinking about tomorrow; my family goes hungry and lives in need: clothes, shoes, etc.)
-Egocentric (Since I have little to give, I settle on the receiving end, for me. I can become centered on myself--and not others.)
-Compensation neurotic (When something is taken away, compensation is due; compensation is due for the land; by letting my mind focus almost solely on this, I can think of nothing else. I find eventually, my whole reason for existing, my position as a person, is as a person to whom something else is due. I don't even let my mind think of other things, such as how to improve myself in the new setting in order to survive and support my family. I'm locked on the compensation thought.
-Rejection and hostility (When I ask to receive from the white world around me and usually hear "no", I can feel they are rejecting me; as a result, I can become angry and hostile. When other Indian people are sharing their whole pay check with their families (their first obligation) and have to say "no" to me, I can feel rejected by my own race; soon, feeling that Indians and non-Indians are rejecting me, I can take on their idea of me and start rejecting myself.
-Frustration (constantly or frequently blocked from my goal of receiving. I feel frustrated. Experiencing this frustration for a long time can lead to:
-Acting out (giving way finally to the feelings of the moment)
-Paranoia (since people are always rejecting me, I can get the idea that they are "picking on me", and, as a result, I can:)
-Withdraw (separate myself more and more from the people with the eventual result that I don't function normally.)

HOW TO HANDLE THE STRESS OF CONFLICT

RECOGNIZE OR REALIZE (Call on your new knowledge of Modern Indian Psych.)

1) Because of this 

there is no more UNLIMITED GIVING
Because there is no more UNLIMITED GETTING (plenty of buffalo over the next hill)
2) TODAY, we can give or share, but GIVING OR SHARING IS LIMITED because my pay check (8-5) is limited. Therefore, my giving is limited.
3) Survival still comes in. Who should survive first? (My friend, relative, or family). My family. Therefore, I share my means of survival (paycheck) with my family FIRST INCLUDING SAVINGS, THEN I CAN SHARE with what's left. (My first obligation is to the grocery bill for my family, payment on the car for the family, payment on clothes for the kids, etc.)
4) Sometimes I have to say "no" because my family comes first and I just don't have it to share.
5) DON'T FORGET: sometimes the old time Indians said no (to the Indian who was not a true Indian giver--always receiving and not giving; they cut him off.
6) Compensation: I'll keep fighting for it (Black Hills), but I won't let my mind get "locked" on it, because my mind is too busy improving myself to survive in the new setting.

THEREFORE: The old value is still working. You are still Indian. The only thing changed by the new setting is the WHEN of the sharing.

OLD TIME SIOUX

INDIVIDUAL AUTONOMY
INDIVIDUAL FREEDOM

Leftover attitude today:

YOU DO WHAT YOU WANT

If 8-5, you're not free (frustration)

NON-INDIAN CULTURE

MONEY ACHIEVEMENT BY WORKING ALL THE TIME
GROUP SUPERIORITY

Cars, good clothes, transistors, movies, etc., creates desires and goals. You get these by: 8-5

If no 8-5, you can't have them (frustration)

POSSIBLE DEVIATIONS

-Frustration (doing what you want anytime--seeking a goal) is blocked because 8-5, school, being on time, paying bills, etc. Limits or blocks complete freedom. (8-5, school, law & order, etc.)
-Hostility (Because when something keeps you from a goal, in this case, complete freedom, after a while, you get angry at it and stay angry.)
-Rejection (Because since most of the world goes by 8-5, law & order, and school, etc. you feel they are casting you off and don't want you. Pretty soon you take on this idea toward yourself and don't like yourself,--self-rejection or self-alienation--Result of the above.
-Acting out (You can take frustration only so long, then you give way to the feelings of the moment).

HOW TO HANDLE THE CONFLICT

RECOGNIZE OR REALIZE: (Call on your new knowledge from Accult. Psych.)

1) Freedom to do anything YOU want based on the WRONG ATTITUDE of the value.
2) The right attitude of the value meant: Free to do the RIGHT THING (not just anything) because the RIGHT THING was TO SURVIVE.
3) Therefore, today, it means:

M.I.

4) YOU HAVE FREEDOM (you make yourself do it) to do the

RIGHT THING (to survive) in the

NEW SETTING (Because survival & way of making a living is 8-5)

WHITE CULTURE

Forced (others make them) to do the

RIGHT THING (8-5)

THEREFORE: NOTHING CHANGED ABOUT THE VALUE OF FREEDOM TO MAKE THE RIGHT CHOICE. YOU USE IT IN A NEW SETTING (8-5). IF YOU DON'T (make the right choice (8-5) you're not a true Indian and not a real vicasa because you're not doing a man's real work of supporting his family to survive in the new setting.

THEREFORE: YOU DON'T STOP BEING INDIAN. YOU'RE MORE INDIAN THAN EVER. YOU USE THE INDIAN VALUE IN A NEW SETTING. YOU ARE A MODERN INDIAN.

(Advantage of the value) You're stronger than the "forced" non-Indian person because when you decide something for yourself, you do better than the one who is forced.

ACCULTURATIONAL PSYCHOLOGY

How to be a Modern Indian

Course Outline

1. Introduction: What Acculturational Psychology is.
2. What culture is. How cultures are different.
3. What values are. How values arise and endure in a culture.
4. What the Indian values are. Indian motivation.
5. Indian History, - Indian values in action.
6. Non-Indian values.
7. Psychology of behavior and adjustment. Defense Mechanisms.
8. Specific conflicts from Indian and non-Indian values.
9. Probable behavioral deviations from Indian and non-Indian value conflicts.
10. Indian psychology of adjustment: How to use the Indian value system as motivation for adjustment to value conflict.
11. The modern Indian, - a unique personality, self made from the best of both cultures: your prideful and enriching contribution to American society.

OFFICE OF THE SECRETARY
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YOUNG INDIANS TO BE TAUGHT MORE ABOUT THEIR HERITAGE

A new course of study for young American Indians, based on the strengths and historical significance of their heritage, will be used in schools of the Bureau of Indian Affairs, the Department of the Interior reported today.

Developed by Dr. John Bryde, who has worked for 22 years in Indian schools conducted by the Jesuit Order, the new course has been tried in the Holy Rosary Mission School on the Pine Ridge, S. D., Indian reservation, as a means of developing self-esteem and capability. This combined elementary and high school has a capacity of 500 students and is the largest Indian private school in this country.

Dr. Bryde is now at Fort Yates, S.D., under a contract with the Bureau of Indian Affairs working on instructional materials and teaching guides for the course, which he calls "Acculturational Psychology" or "How To Be A Modern Indian." It will be started in the first and ninth grade levels of Indian schools and is expected to be expanded to other grades.

One of the few white men to speak the Sioux language fluently, Dr. Bryde developed the new approach during his doctorate research into the psychological problems of Indian children. A study of the records of both Indian children and white children in the Dakotas showed that Indian children overachieved the national norms on tests taken while they were in the fourth to sixth grades, but at the seventh grade began to fall behind.

How to stop this reversal of performance became the subject of Dr. Bryde's research under a $10,000 grant by the National Institute of Mental Health.

He decided that many Indian youngsters at about the eighth grade level tend to feel alienated, even from themselves, and feel rejected, depressed, and lost. The differences from reactions of the white students were significant.

Dr. Bryde then sought a remedial or therapeutic approach and decided that a major factor in the breakdown of scholastic achievement and general performance of Indian youth was lack of effective identification with Indian heritage. He concluded that many Indians have not been taught a clear history of their people, have not developed racial pride, and have not been taught what Indian values are and how they historically arise.

"Since the Indian youth indicates that he is socially alienated, even from his own group, he shows that he has no effective awareness of his historical racial identity," Dr. Bryde says.

"Since awareness of historical origins is necessary for orientation to any kind of future action, the first part of this acculturation course provides for teaching him a solid, clear history of his race, designed to give him pride in his racial origins.

"Since the Indian youth does not get a sense of historical racial pride from the study of the routine American history courses taught in all Indian schools now, he should be taught thoroughly and vividly the history of his Indian race as the first source and basis for personal identity.

"The next part of the course will teach the Indian youth what values are and how they historically arise -- great Indian values and how to use them in the modern world, and non-Indian values, and how to adjust to the clashes and conflicts between them.

"He will be shown clearly that acculturational psychology is not a matter of ceasing to be Indian. This is psychologically absurd. He will likewise be shown that acculturation is not a matter of completely becoming white. This is also psychologically impossible.

"He will be shown how to take the best from the two cultures, blend and integrate these values within himself, with the result that he creates within himself a unique modern Indian personality, which is his enriching contribution to society."

Two pupils in the Holy Rosary Mission School -- Patrick Kills Crow and Mary Crazy Thunder -- described the course as "something really different and exciting" in a news article. They wrote that they never had thought they would look forward to a class period "but we sure do now."

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(Editors: Glossy prints are available from Office of Public Information, Bureau of Indian Affairs, 1951 Constitution Avenue, N. W., Washington, D. C. 20242.)

RATIONALE FOR INDIAN EDUCATION

JOHN F. BRYDE, S.J. PH.D.

FORT YATES, NORTH DAKOTA

1. It is generally agreed by all educators that one of the prime ends of education is to meet the needs of the children.
2. Beyond the a) basic biological and b) human needs for love, security, and personal fulfillment common to all mankind, all other needs are learned, by culturally induced.
3. Education, therefore, should also be very concerned with meeting the cultural needs of the students.
4. In cross-cultural education, this means that the goals and cultural needs fulfillment should be initially and primeity in the context and norms of the cultural being educated, and not in that of the dominant culture that is doing the educating.
5. The reason for this is that the system of rewards and punishments -or motivating factors in one culture is not necessarily the system of rewards and punishments -or motivating factors in another culture.
6. For the subject at hand, Indian education, this would conclude that the system of rewards and punishments in the dominant non-Indian American culture is not necessarily the system of rewards and punishments, and consequently, motivating factors in the Indian culture.
7. In Indian education, therefore, the Indian system of rewards and punishments -or the Indian value system- should be the source of goals and motivational factors for Indian self-fulfillment, as well as for motivation to face the modern world in which everyone must live today.
8. We have assumed too long that, by offering the Indians the non-Indian American educational system with its built-in reflection of the value of the non-Indian dominant culture, these values would motivate the Indian student to the perceived desirable goals of the dominant culture; namely, upward social mobility.
9. The fact that the national Indian dropout rate is 60% would seem to indicate that Indian students are: a) not responding to the system of rewards and punishments in the non-Indian culture and that, b) their cultural needs are not being met.
10. In addition, recent research has shown that mental health problems are increasing among Indian students in proportion to their daily confrontation with the non-Indian culture, especially in the school where the main contact is made.
11. This value conflict has caused serious problems of identification for the Indian youth, resulting in alienation and anomie, not only from the dominant non-Indian group, but also from his own Indian group as well.

12. In Indian education, therefore, the students should be educated first of all in their own values system, in order that these values, operating at the unconscious level until examined, can be brought to the conscious level to enable them to understand their behavior and to be able to utilize these values for motivation for self fulfillment, first of all within his cultural context, and then within that of the larger society.
13. What has been said so far, does not mean these Indian cultural courses should be the total content of the Indian school curriculum, or that the non-Indian American school curriculum should not be taught at all. Since the Indian student needs much of the curriculum content of the non-Indian American school system as necessary tools to live in the modern world, he should be taught as much of the non-Indian American school curriculum as is pertinent to his needs in facing the modern world. What is recommended is that the non-Indian American school curriculum should be based on the Indian courses as a) the pedogogically logical starting point of beginning with the student where he is, and b) as well as the psychologically logical motivational source for his bi-cultural adjustment.

Practical Implications:

1. On the part of Indian Parents: Indian parents should control the education of their children, and set their own educational goals for them consonant with their cultural needs and these of the larger society.
2. On the part of the Government: Pursuant to the goals set by Indian parents, financial and educational technical assistance should continue to be given until Indians can support themselves with dignity at whatever they choose.
3. On the part of Teachers of Indians: Teachers, from the time of Socrates, have been admonished that, before they teach, they should know their human subjects thoroughly. In Indian cross-cultural education, therefore, teachers of Indians should have institutes, workshops, and seminars instructing them throughly in the value system of their Indian subject in order to: a) understand the behavior of their Indian students b) utilize these values to motivate them to goals of self fulfillment acceptable to Indian culture, and c) be able to make the Indian student see that he is sincerely accepted by the teacher as a worthwhile person within the Indian's cultural context and not necessarily within the cultural context of the teacher, and, in turn, d) avoid alienation of the Indian student (by unconsciously signalling his own goals and norms of acceptability which the Indian student often perceive as either unacceptable or unattainable to him).
4. On the part of Indian students: Since the majority of research on Indian students reveals rising and severe mental health problems, caused by the cultural conflict and resulting in severe alienation, anomie, and loss of identity, it is recommended that a course of Indian studies be introduced on each grade level from pre-school to 12th grade high school, according to the following rationale outline.

RATIONALE: Most Indian Students, after about the seventh grade, show themselves to be seriously alienated and unidentified. Personal pride and identity come primarily from one's racial group. Most Indian students lack personal, prideful, identity, because they are unaware of their racial historical past, due to the fact that it has not been taught to them in school. Since values, until examined, operate at the unconscious level, most of them are also unware of the great Indian value system that has made them the longest lived race on the face of the earth. (American Heritage Book of Indians). Their history and Value System should be the rock botton source of their prideful identity. In order to give Indian students a) prideful identity, and b) motivation to modern world adjustment as socially contributing citizens, the above mentioned courses of Indian studies is recommended according to the following general outline.

OUTLINE:

1. Introduction: What Modern Indian Psychology is.
2. What culture is. How cultures are different.
3. What values are. How values arise and endure in a culture.
4. What the Indian values are. Indian motivation
5. Indian History, - Indian values in action.
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